

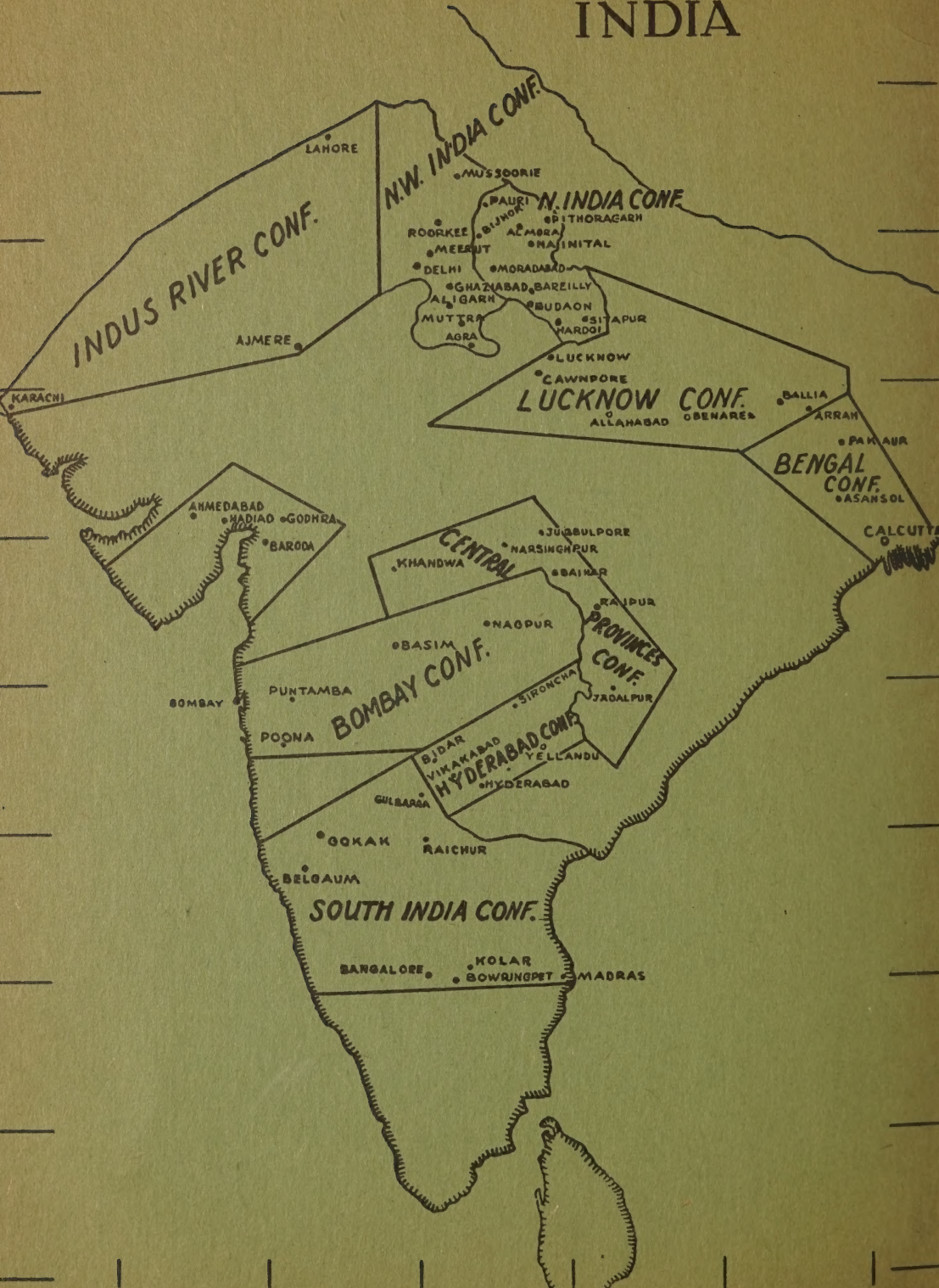
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India

Patterson

ON TOUR IN SOUTHERN INDIA



TERRITORY OF THE METHODIST EPISCOPAL CHURCH IN INDIA



E. M. Hyam

ON TOUR
IN
SOUTHERN INDIA

*The Parish Abroad of the
Ohio Annual Conference and the
Kentucky Annual Conference
of the
Methodist Episcopal Church*

By JOHN PATTERSON
and CHARLES F. LIPP

Price, Ten Cents

BOARD OF FOREIGN MISSIONS OF THE
METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE, NEW YORK, N. Y.

FOREWORD

Since the Ohio Annual Conference and the Kentucky Annual Conference of the Methodist Episcopal Church "adopted" Southern India (the South India Annual Conference and the Hyderabad Annual Conference) as their Parish Abroad, many inquiries have been received concerning life and activities within this Parish.

A total picture of what is going on within these two busy Southern India conferences would necessarily fill a large and costly volume. This booklet aims only to give a birdseye view of some representative phases of the work and of the opportunities within this Parish.

Details of the work and the program of services not included here are left for what the writers hope will become a series of booklets covering the Evangelistic, the Educational, the Medical, and the Rural Betterment activities of your missionaries and their Indian associates. Much will depend upon the interest expressed by readers of this booklet whether or not further volumes are to be produced. To this end we welcome your correspondence, criticisms and suggestions.

Your Bishop and your District Superintendents have "Honor Rolls" of Ohio and Kentucky churches that are supporting various projects within the Parish. While all churches in both conferences help support the missionaries by their World Service regular giving, we will not be satisfied until each church is also definitely enlisted in some specific unit of work. It is through such contacts that spiritual fellowship grows.

Accompanying this booklet and these pictures are our brotherly prayers and Christian greetings.

Charles F. Hipp

for the South India Conference

John Patterson

for the Hyderabad Conference



BISHOP AND MRS. SMITH

Bishop H. Lester Smith, episcopal head of the Ohio Annual Conference and of the Kentucky Annual Conference, is well known in Southern India. So also is Mrs. Smith.

Bishop Smith's first term of episcopal service was spent in this Southern India Parish—the years 1920 to 1924. This period saw the development of interest in Christianity among a large number of high caste people in this region. Bishop Smith baptized a group of Lambadis in the Gulbarga field of South India. Today over 40,000 people of all castes have been baptized into the Christian church in the Telugu field alone.

Bishop and Mrs. Smith toured the Deccan country, encouraging the workers, during an epidemic of the bubonic plague. The Bishop helped secure the property now used by the Methodist Boys' High School, and raised funds for the Bidar Hospital.

Mrs. Smith still carries the burden of the 1600 Christian villages of this territory upon her heart. Every month gifts reach the India Parish from the Ida Smith Scholarship Fund. With her encouragement, many Ohio and Kentucky churches are on the "honor roll" as supporters of various projects within Southern India.

Bishop and Mrs. Smith have helped make the "marriage" of Southern India to Ohio and Kentucky a happy union.



HYDERABAD STATE

The Southern India Parish lies largely within the dominions of the famous Nizam of Hyderabad.

His Exalted Highness the Nizam is a true oriental monarch. He is said to be the richest man in the world, yet he lives in simple frugality almost approaching asceticism. Unlike most Indian rulers, he abhors lavish pomp as wasteful. He dresses in simple black and white—even on the occasion of his silver jubilee.

His hobby today is a million dollar university teaching in the Urdu language. He is a poet of merit, and sometimes embellishes his decrees with original verse. He is a devout Muslim, and every Friday noon may be found in the public square praying with his subjects.

As the head of a Moslem dynasty ruling a people who are 90% Hindu, he is the greatest orthodox Muslim ruler in the world. His Muslim position was recently strengthened by the marriage of his eldest son to the daughter of the Khalif—spiritual head of all Moslems.

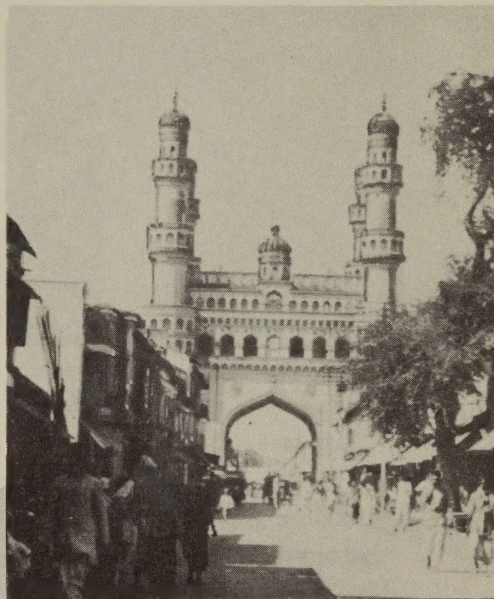
HYDERABAD CITY

The Char Minar (four minarets) is at the heart of the old walled city of Hyderabad. Its likeness is to be found on the coins and the stamps of the State. It was built when the city was founded—about the time that Columbus discovered America.

The enlarged City of Hyderabad is more populous than Columbus, Ohio. The State has twice the area and twice the population of Ohio.

Today the old city, with its narrow, colorful streets, is surrounded by a modern city of cement roads and of western homes.

Golkonda—the old fort city of diamond fame—lies just outside Hyderabad City on a granite hill. Here the famous Kohinoor diamond, now a part of the British crown, first adorned a crown. Today one may ramble through the ruins of forgotten palace harems of a thousand rooms, or prowl among dim, vaulted, bat-ridden arsenals, strewn with rusted flintlocks and mouldering bows that defended the city four hundred years ago.





THE PEOPLE OF THE VILLAGES

But away from the city, in the villages that make the real India, people are still relatively untouched by modern ways.

Babies and children swarm everywhere. Naked children scurry at the approach of the stranger, but there are smiles of welcome when his friendliness is understood.

Enter the low doorway of the thatched mud-walled hut, typical of the homes of the Depressed Classes. Just inside the door, near the grind-stones, the new baby rests on a bundle of rags. Grain is stored from harvest to harvest in the large wicker bins that fill one end of the windowless room. Our eyes burn from the smoke of the tiny fire in the center of the floor, where the mother is cooking the hard disks of unleavened bread. Clay vessels, a sickle, a wooden plow, and some ox-harness complete the furniture of this home of a Christian outcaste.

At ten o'clock, the mother takes the baby on her hip, the pan of food on her head, and joins her husband in work in the scanty fields.



INDUSTRY IN THE VILLAGE

Work in leather is the traditional occupation of the Madiga caste from which come most of the Christians in Southern India. They work with the simplest of tools, making sandals and harness.

Cattle are never butchered. When they die from disease, starvation or old age, it is the Madiga's job to skin the carcass, tan the skin, and make it into shoes or harness for the owner.

Because he is always underfed, there is sometimes a temptation for the outcaste to eat the flesh of the dead animal. This fact, plus the stench of the hides, are said to be why he is "despised" by caste Indians. But the articles he makes and his services as an agricultural laborer, make him an indispensable member in the economic system of the village.

He receives no regular wages as a leather worker. But each family he serves gives him a small proportion of the harvest, and he has an acre or two of free land for his own cultivation. This same system applies to some others of higher social caste—the carpenter, the blacksmith, the potter, and the laundryman.

Because of poverty, debt is almost universal. And many are bound to farmers for five or ten years of wages—with interest at 30% per annum!

THE POVERTY OF FARMING

Farming is most primitive.

Small, underfed, humped oxen draw the light wooden plow that scratches scarcely three inches into the ground. A wooden harrow smoothes the surface, and a homemade drill, fed by hand, plants the hardy kaffir corn or oil-seed. In those places where water is available for flooding the land, rice is grown.

The sickle harvests the crop which is thrashed by the flail or trodden by oxen. The husks are winnowed by the breeze, and grain is ground daily to make the unleavened bread. Varied with boiled rice, and eaten with pulse, red pepper and occasionally with other vegetables, this is the only food of millions of people.

Two crops a year are harvested. Yet the average of five acres of poor land per family is scarcely enough for two meals a day—after 5% is paid for taxes (or 50% of the crop if the land is rented), and interest at 30% on the inevitable debt for the wedding or for the oxen that died. Thus poverty of the farm, plus debt, bring the family income close to the starving point, certainly below the normal subsistence point, for the larger part of village dwellers.



PROBLEMS OF CASTE

The Shudra Caste, whose members are all farmers, are the backbone and the majority in village life. The Shudra is the lowest of the true castes, those below being really outcastes. Above the Shudra come the artisan, the merchant, the warrior, and highest of all the Brahmin or priest.

In a typical village of 500 families, there may be 350 farmer caste families, 30 leatherworkers, 20 other outcastes, 20 shepherds, and several families each of merchants, carpenters, blacksmiths, masons, potters, laundrymen, toddy drawers, etc.

While the Shudra or farmer is far above the outcaste economically, he is still very poor. He, too, seems constantly in debt. He often ekes out a simple living only by exploiting the outcaste.

When the outcaste becomes a Christian and his economic status improves, it becomes serious for the exploiting farmer. That is why he persecutes and boycotts the new Christians. Sometimes, however, he is impressed with the change in the former outcaste and himself seeks what Christianity has to offer. Less than two per cent of Southern India Christians are from the farmers, but a mass movement among them seems imminent.





RELIGIOUS INDIA

When the harvest is in and the grain-bins full, the family climbs into the two-wheeled springless cart and jaunts to the annual fair. Here among the crowded thousands, friend meets friend, gaudy trinkets tempt the holiday purse, and snake-charmers, magicians, self-torturing beggars and holy men lend color and interest.

Pilgrims splash in the sacred pond, then enter the temple and bow before the image. Between pond and temple, a mob of beggars and holy men pursue their toll of alms. The pool may be deep in mud from the feet of men and cattle, but devout pilgrims drink nothing but the coffee-colored water. (True, a long procession of sceptics trudges two miles to the nearest village well to drink!)

THE CHRISTIAN ATTENDS THE FAIR

Christian preachers also go to the fairs or "jattras."

They go in groups with stacks of the Gospel for sale. A singing group easily draws a crowd of the curious. Then the Gospel message is told in story form, and scripture portions are sold for one cent a copy. Other preachers canvass the crowds and spread the Good News to holy man and outcaste.

At night a stereopticon tells Bible stories to capacity crowds, or a motion picture of the life of Christ holds them strangely fascinated.

Sit among the crowds in the dark and listen to their comments. If the old, old story has lost its fascination for you, you will thrill again as you see and hear those moved to wonder and gladness by its fresh beauty.

"Come again next year," plead one man as he planned to return to his village with the Gospel of St. John. "I want to bring my whole family then."

At the jattras in your Parish each year, the Christian pastors distribute fifty thousand Gospel portions.



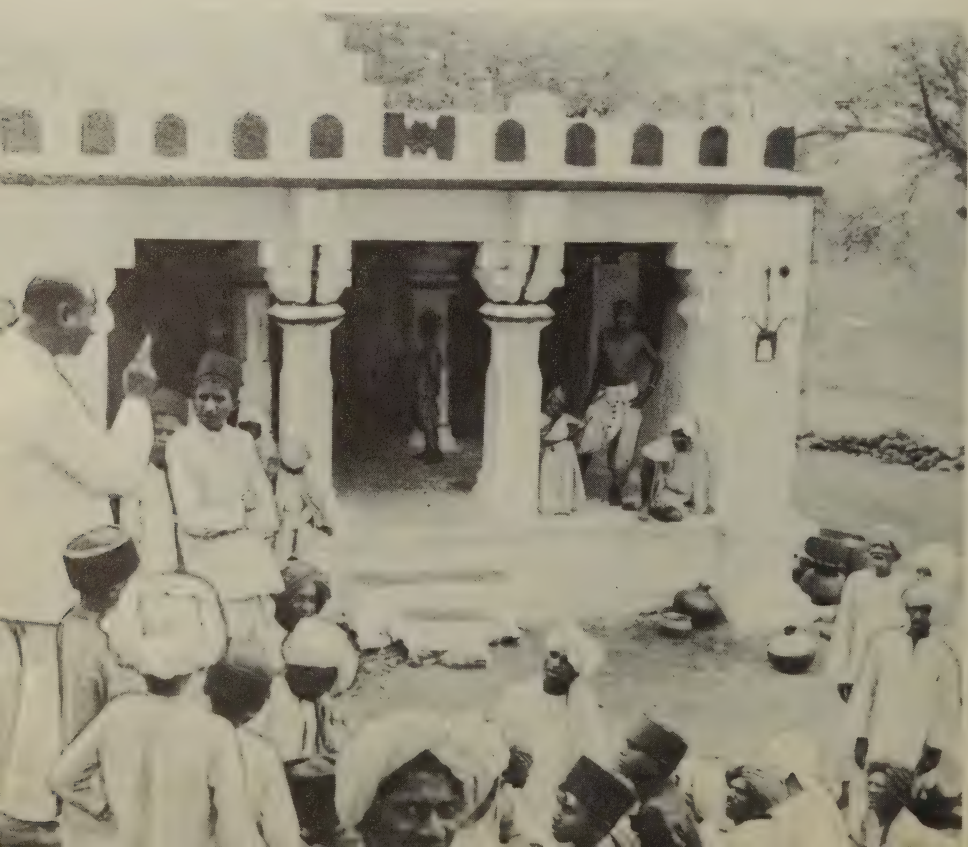
PREACHING AT THE TEMPLES

To the Hindu Temple, perched on a barren rock near Belgaum, as to many another such temple, comes the Christian pastor with the "good tidings of great joy." Pilgrims and priests leave their ceremonies to hear him.

"He who drinks of the water that I shall give shall never thirst, for it shall spring up within him a fountain of living water for eternal life," he quotes to the thirsty pilgrims.

"God gave his only Son that we might have life—he does not ask the sacrifice of our daughters to lives of temple shame," he tells the priest and the devotees.

Strange words these, but men know they are true. And many want to know more about this strange religion that is attune to the finest in their inmost souls. Little wonder that, though unbaptized, there are thousands in all castes of Hinduism who have something of the Christ-spirit in their hearts.



THE DEPRESSED MOVE EN MASSE

In a centuries-old, rigid society like that under Hinduism in India, neither the individual nor the single family makes much change alone. Change is made by the caste or social unit—as the leatherworkers or the farmers of a village. When a caste group within a community decide to leave Hinduism and as a unit become Christians, that is what we call a “mass movement” to Christianity.

Such a movement, for example, was made recently by 700 Depressed Classes people in eight villages of Yadgiri district, where the Rev. E. A. Seamands is the leader. They had waited for years for group baptism. Finally a young Indian pastor went to live among and instruct them, and after a while they were ready for baptism.

The mass movement of the Depressed Classes in your Parish has brought 2,000 converts into the Methodist Church each year for over thirty years. There are scores of villages in which we could gather thousands of Depressed Classes converts if we only had the pastors to instruct them. They have heard of Christ from their relatives in other villages, and are waiting for his word and his disciples to come to them. “How soon can we go?”





FROM PERSECUTION TO VICTORY

Eighteen years ago these two men were baptized as Christians. With them were baptized a large number of other members of the Depressed Classes in a village near Hyderabad. Despite persecution, they grew in Christian grace.

Recently they refused to perform their traditional part in the idolatrous ceremony of the village. The Hindus, led by the mayor, were furious. The goddess has been insulted! The crops of the Christians were ordered confiscated; all Christians were to be refused employment.

The Rev. George B. Garden, the missionary, was able to have the order revoked by higher authority, but persecution continued for more than a year. Many families suffered hunger and bodily harm. Yet only one reverted to Hinduism!

Finally the ban was lifted, and the village mayor—leader of the persecution—became a staunch friend of the Christians. Once he used to get drunk every afternoon; now he is not only sober himself, but keeps a whip to punish drunkards! "If the outcastes can stop drinking, caste people can also," he insists.



THE VILLAGE CHURCH

The ordained pastor of this neat village chapel in Vikarabad District is supported by the Methodist Church in Middletown, Ohio.

The building itself is a memorial and includes also a school room and a dispensary. When all the 450 Christians of this village attend, the congregation sits in rows in the courtyard; a small meeting can be held indoors. The parsonage veranda serves as schoolroom.

The parsonage and its surroundings and equipment are a marvel to the community. The parsonage kitchen has a stove from which (amazingly!) the smoke goes up the chimney and not into the room; the house is bright and airy, and the windows are wire-covered; and the leghorn poultry lay an incredible number of eggs!

Unfortunately there are not more than half a dozen such village churches and parsonages in your Parish. Two new ones are now being built by Missionary Patterson from gifts from the Tedrow and Defiance churches in Ohio. Usually the cost of such buildings is met half by a gift from America, half by the village Christians themselves. (Gifts for such purpose should be in addition to present giving.)



Hyderabad and South India Conferences

RURAL AREA OCCUPIED IS OUTLINED
HEAVY BLACK LINE DIVIDES THE CONFERENCES
DISTRICT NAMES ARE UNDERSCORED





SCHOOLS IN THE VILLAGES

A generation ago you could not find a single village outcaste who could read. Today you will find that ten of every hundred outcastes who have become Christians can read and write. This is twice as many as there are among the farmer caste who can read and write—and the latter are the outcaste's masters!

Children up to seven or eight years come to day school. Their older brothers and sisters have to herd cattle, or work in the fields. But they attend school at night, study until 10 or 11 o'clock, and sometimes sleep in the schoolroom.

The first schools could be described as the shade of a tree, a few bits of broken slate, and a few torn pages of print. But today many of the day schools meet in parsonages, and an increasing number of the teachers have normal-school training. In many places the old smoky lantern has been replaced by a brilliant gas lantern—thanks to a six-dollar gift by some Ohio Sunday School!

Unfortunately only one in eight village Christian groups has a school, or a resident pastor-teacher. Many are calling for schools and teachers.



THE LEADERS OF TOMORROW

The ablest and most promising of the boys and girls from these small village schools—most of which extend only through the fourth grade—are sent to the central boarding schools. Such schools are to be found in Vikarabad, Bidar, Gulbarga, Raichur, Gokak, and other district centers. They teach through the eighth grade—and graduate the best of their students into the high school for further training for Christian leadership.

The group pictured here are some of the boys and girls in the boarding school at Vikarabad. Each pupil is in this picture because some generous Methodist in America is providing a scholarship or a part scholarship for his or her training. No, you may not be able to pick out the future teacher, or doctor, or minister, or community leader: but they are all there "in the making."

The tragedy is that for every boy and girl in the picture above there are back in the villages ten others—as able as they—who are doomed to lifelong illiteracy and superstition, because there is no school for them, and because they must work in the field from morning to night to eke out the family's existence.



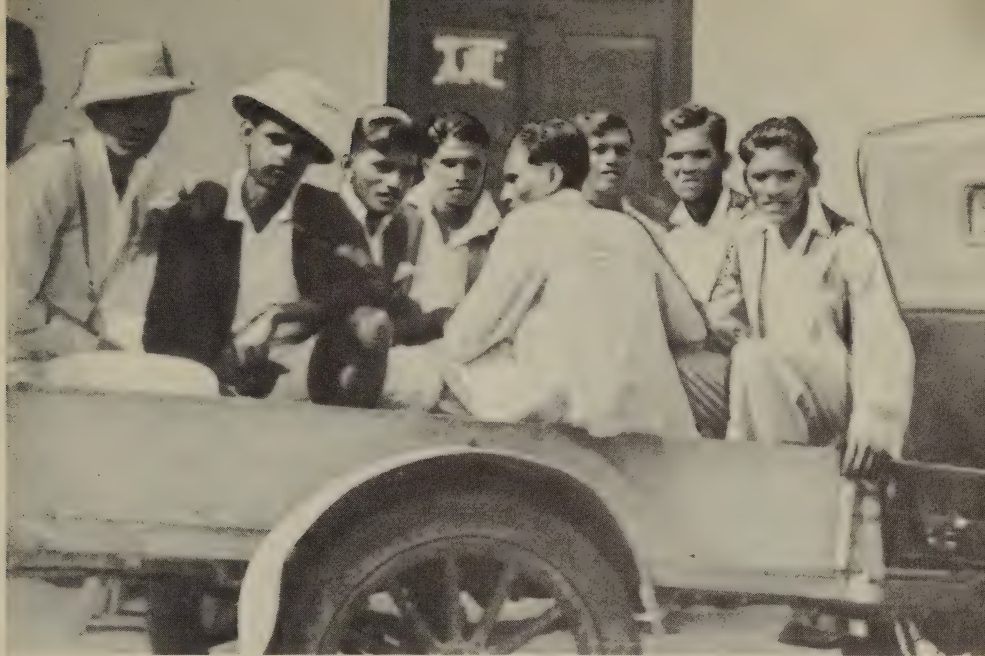
HIGH SCHOOL TRAINING

Training at the high school in the city-center is the goal of every ambitious Christian boy in the boarding schools. For the high school opens up a new world of knowledge and opportunity.

Your Southern India Parish has three high schools for boys: the *Benyon Smith High School* at Belgaum, with a large non-Christian enrollment and making a contribution largely to the Hindu youth of the area; the *Baldwin High School* in Bangalore, serving principally the large Anglo-Indian community; and the *Methodist High School* at Hyderabad, which is following the Tuskegee plan of self-help in educating the Christian sons of the Depressed Classes in the mass movement areas.

Half of the Methodist students who have been graduated from the High School at Hyderabad (shown above), are now engaged in or training for Christian service as pastors or teachers—returning to their Depressed Classes villages with the Gospel message or as teachers in the village and boarding schools. Without these high schools the Christian leadership of India could not be trained.

(The building in the foreground above is the Dora F. Foote Memorial Hall, donated by an Ohio Methodist.



STUDENTS PREACH THE WORD

Though their days are full of studies, athletics, cooking and other self-help services, many of the high school students frequently find time to volunteer for gospel-team and social service activities on weekends and on holidays.

A group, such as those pictured in the trailer, travel over the bumpy, dusty roads to some village where on Saturday and Sunday they tell the assembled people what Christ means to them; or they take part in some activity that brings joy into the drab lives of the villagers. Then on Monday morning they are back in classes.

During two summer vacations, one gospel team spent the whole summer preaching from village to village, walking in the hot sun and eating and sleeping when and where they could. Others serve as weekend pastors of churches, or give concerts in the jails, or supervise games in improvised playgrounds. Girls from the girls' high schools do similar service among the women.

In a severe plague epidemic in Hyderabad recently, the boys from the Methodist High School were the only volunteers available to do the regular nursing service in a large hospital. They worked in shifts, day and night for six weeks, until the epidemic was stemmed.

FROM HIGH SCHOOL TO THE PULPIT

Twenty graduates of the Methodist High School in Hyderabad are in active Christian work within the Southern India Parish. They are all the descendants of outcaste villagers, reached by the Christian church in the mass movements of recent years.

These young men represent a new day in the religious leadership of your Parish. A decade ago less than half the ordained Indian ministry of this section had had high school education. Of the unordained pastor-teachers, perhaps half had been through only the fourth grade of school. In the above group only three are ordained, but five are graduates of theological schools. Except three who are teaching in boarding schools, all are village pastor-teachers, living among the outcastes and giving their lives to carry the Gospel into the dark corners of the Indian village.

When it is remembered that even the mayor of an Indian village has seldom had a high school education, one can realize how great a field for service these young people have among the upper castes as well as among the outcastes. These cultured young men, by their own devoted lives, are leading their fellow-Christians away from the implied stigma that "Christianity is fit only for outcastes."

"When I first went to live in the village," says one of these young leaders, "I was not even allowed to enter the village store because I am from the Depressed Classes. Now I have access to every home, and the mayor's son is my chum."





FROM THE THEOLOGICAL SEMINARY

The Indian church of tomorrow within your Southern India Parish lies to a considerable extent in the hands of these ten young men—faithful and courageous followers of Christ. They are all graduates of the Leonard Theological College in Jubbulpore.

A decade ago only four of the forty Indian ministers in the Parish were graduates of this College. Today there are these ten, and four more are in training. Our hope is to have at least three such trained men on each of the twelve districts within the next decade.

With such an educated leadership we feel that the Christian church can make its appeal to the higher castes as well as to the outcastes, and that we shall have a mass movement among higher caste people as a result. Such a movement is not impossible—in fact it has already begun within a hundred miles of us where 5,000 caste people have become Christians.

These men, reading from left to right, are: H. S. Gladstone of Vikarabad; K. Aaron Joseph of Vikarabad; M. David of Bidar; D. Gabriel of Vikarabad; K. Simeon of Yadgiri; B. Moses of Bidar; Y. Samson Yellamanda of Vikarabad; J. R. Luke of Hyderabad; H. Gnanamitra of Yadgiri; and A. S. Daniel of Raichur.



THE MINISTRY OF HEALING

Medical aid in time of sickness readily wins the gratitude of the Indian, and makes him eager to know the *cause* of the Christian's unselfish service.

Once a few quinine pills have been given out in a village, the doctor's next visit is welcomed by the sick of all castes.

The Methodist hospitals in Vikarabad and in Bidar have been made popular by the touring of doctors and nurses through the villages. A caste Hindu, on his release from one of these hospitals after being cured of the bubonic plague, said, "When I came down with the plague my relatives fled from me, but the Christian doctor came and took me in his own car. That is all I know about the Christian religion."

Usually fees are asked according to the ability of the patient to pay, but no one is turned away or given inferior service because of lack of money. On the other hand, grateful patients who are able sometimes make generous gifts.

A unique contribution to the medical welfare of all India is made within the Parish by the Missions Tablet Industry of Dr. Linn. Because Indian drugs are often not reliable, and foreign drugs are costly, Dr. Linn has for years been making pills and distributing them at a small margin of profit to many missionary and other institutions. The profits are used in evangelistic work.



THERE IS PHYSICAL NEED EVERYWHERE

The little dispensary at Kohir, served by a trained nurse, meets the need of a village far removed from the main hospitals. This type of "medical center" we would like to see duplicated in many needy communities throughout the Parish.

So great is the need that sometimes ministers and teachers keep small supplies of quinine, iodine, eye drops, and other medicines to treat villagers who cannot be induced to go twenty or more miles to a strange hospital. Unfortunately preachers' and teachers' salaries are too small to afford the cost of even such simple remedies as they might apply.

The smallpox patient is a vivid portrayal of India's ills. So also are the thousands of sightless eyes and the multitudes of children who die in infancy. To a Hindu, smallpox is not a disease but the visitation of the goddess mother.

In a recent smallpox epidemic, the Christian preacher brought a vaccinator and the whole outcaste Christian community was vaccinated. But the Hindus refused the same proffered service, and instead performed sacrifices of goats and buffaloes. Not a single Christian was taken ill; hardly a Hindu home but was bereaved by the loss of one or more members. When the first signs of the disease appeared a year later, it was the Hindus who sent for the preacher and the vaccinator. And the Hindus are noticing that the death rate has decreased among the Depressed Classes who have embraced Christianity.



SOME SOUTH INDIA CONFERENCE LEADERS

You will be interested to meet some of the leaders within the bounds of the South India Annual Conference.

The individuals in the photographs on this and the next page may be identified as follows:

(Above) Front row, left to right, they are: J. P. Karodi, district superintendent in Belgaum; Edwin Gershom, pastor in Kolar; C. L. Camp, former superintendent of the Industrial School at Kolar; A. S. Daniel, district superintendent in Raichur; K. G. Mitra, assistant district superintendent in Yadagiri.

(Above) Rear row, left to right: Boaz Moses, district superintendent in Gokak; V. G. Prakash, assistant district superintendent in Gulbarga; E. A. Seamands, district superintendent in Raichur; W. J. McLaughlin, principal of the High School in Belgaum.

SUPERINTENDENTS, HYDERABAD CONFERENCE

(Next page, top) Lower row, left to right: G. Sundaram, Bishop J. W. Pickett, J. Jacob, N. E. Samson, S. Datt. Upper row: John Patterson, George Garden, Ongole David.

MISSIONARIES, HYDERABAD CONFERENCE

(Next page, bottom) Lower row, left to right: Mrs. McEldowney, Mrs. Garden, Mrs. Patterson, Mrs. Ross. Upper row: Eleanor Patterson, George Garden, John Patterson, M. D. Ross, Thomas S. Donohugh of the staff of the Board of Foreign Missions, J. E. McEldowney.





BISHOP PICKETT SAYS:

The Ohio and Kentucky Conferences have many interests in India, having invested generously in Methodist Missions in this sub-continent, where lives one in five of the world's population. There is no Annual Conference of our ten in India, and there can be few Districts, where the ministers and laymen of the Ohio and Kentucky Conferences are unrepresented, either by their sons and daughters, or by their silver and gold.

A few years ago I sat in the gallery of the legislature of a northern India province and listened with profound emotion to a speech delivered by one of my ministerial colleagues who was then in the first week of his service as legislator. Several years later, as Deputy President, he presided over that august assembly. Of all those who heard him that first day or later, probably I alone realized that he stood as a living memorial of an Ohio Methodist's devotion to Christ. He was born in the filthy hovel of an outcaste, condemned before his birth to live oppressed, despised, illiterate and undernourished, in the midst of filth. A missionary from Iowa won his father and mother to Christ, and an Ohio layman provided a scholarship that kept him in school nine years. He became a pastor, an evangelist, a district superintendent, a magistrate, a legislator, a friend of the mighty and a protector of the poor. Under his ministry four thousand of the Depressed Classes came to Christ.

It is with no thought of restricting the service of our brethren and sisters of the Ohio and Kentucky Conferences that we of the Hyderabad and South India Conferences rejoice in your arrangement with the Board of Foreign Missions to make this your Foreign Parish. Without attempting less for any other enterprise into which God has led you, you will find a deep satisfaction in a Parish in India that is distinctly your own.

As Bishop appointed to residential supervision of these Conferences, I congratulate you. I know all the great fields in India where the multitudes are turning to Christ. As one of the Secretaries of the National Christian Council for six years, I visited the leading Mass Movement fields throughout India. Yet I know no field in which there seem to be better prospects for bringing people to the Christian faith, and building a Church to keep that faith alive and spread it, than the one in which these Conferences lie. Here are multitudes, literally hundreds of thousands, who can be won to Christ if we move forward steadily with a broad program of Christian service, conducted with due regard for the lessons that experience has taught with reference to India's evangelization.

The last week has brought news of more than five hundred additions to the Church in four of the twelve districts of the Parish. Christ can win in India if His friends are faithful to Him.

SOME FACTS SUMMARIZED

From a Survey of 785 villages in Hyderabad Conference

- 765 villages having Madiga (Harijan) Christians
- 85 villages having Mala (Harijan) Christians
- 5 villages having upper caste Christians
- 785 villages in which there are Christians
- 51,000 Christians in Hyderabad Conference
- 26,000 Christians in South India Conference

HOW DO THEY LIVE?

- 90% are illiterate
- 75% are coolies
- \$27 average annual income per family of four
- \$42 average debt per family
- 30% average interest on loans
- 8% are in temporary slavery to their creditors

THEIR PASTORAL CARE

- 10 ordained pastors in village pastorates
- 78 villages with 5,100 Christians for each ordained pastor
- 102 preacher-teachers assist
- 175 schools for 758 villages

OPPORTUNITIES

- 8,000 unbaptized children in Christian families
- 32,000 preparatory members to be trained for membership in the church
- 459 villages only partially baptized
- 330 villages receiving no regular visitation
- 581 villages never received the communion
- 1% of the marriages are by Christian rites
- 19% only attend worship services

A FIVE YEAR PLAN

1. An ordained pastor in each strategic Christian centre.
2. Evangelize the 459 partly baptized villages, and baptize villages now asking for baptism.
3. Strengthen worship services, worship places and local income.
4. Instruct and receive all preparatory members and arrange regular communion services for all.
5. Emphasize character building activities and inaugurate Christian marriages and funerals in all villages.

TWENTY-FIVE YEAR GOALS

1. All churches self-supporting.
2. A hundred thousand new Methodist Christians.

PARISH FINANCES

The missionaries in Southern India Parish are supported from the undesignated World Service money of the Ohio and Kentucky Conferences through the Board of Foreign Missions.

Support for preachers, teachers, boys in boarding schools and other items known as "Work Appropriations" comes to the Parish as designated gifts from organizations and individuals. The entire amount of such gifts reaches the field.

Any church organization or individual may undertake the support of a boy in one of our boarding schools, a preacher, teacher or other unit of work in any of our districts or institutions, and remit the money to the Board of Foreign Missions, 150 Fifth Avenue, New York City.

Boys may be supported in middle and primary schools for \$25 per year and in high school for \$30. Preacherships range from \$30 to \$100, depending on the qualifications of the worker. We expect village workers to get at least half of their support locally.

Those unable to undertake the full or partial support of a worker or boy may take a half share or make contributions for lights for a night school (\$6), new village centers, or for items of equipment.

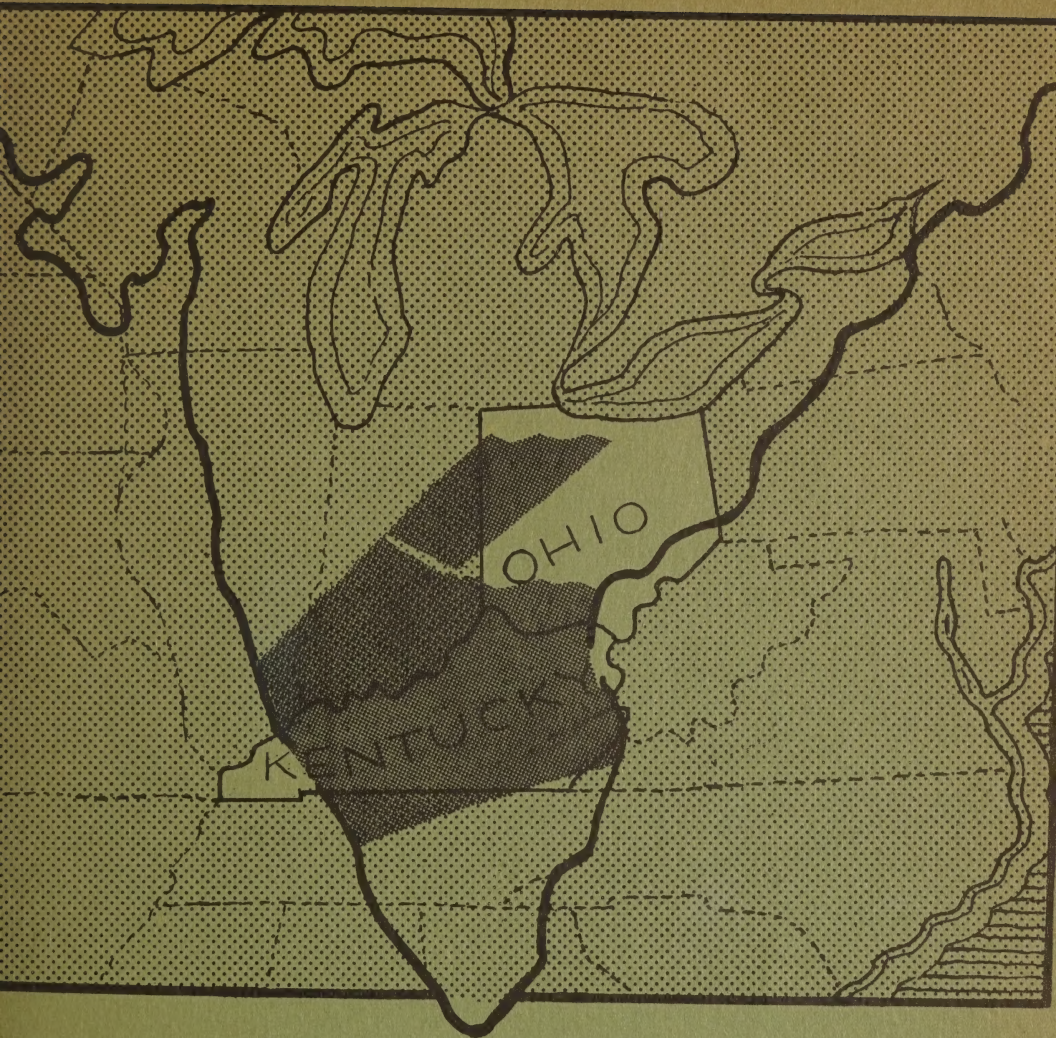
All gifts are acknowledged as soon as they reach the field, assignments made and correspondence established.

It is evident from letters reaching the field that those who have already undertaken definite responsibilities for definite units are deriving real satisfaction from their projects.

One district has already made over fifty such contacts and our aim is to have every church in our Ohio and Kentucky Conferences supporting a definite unit of work in Southern India.

THE MISSIONARY DIRECTORY

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SUPERIMPOSED UPON A SIMILAR AREA
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